

THE STUDY CLUB

1. Collecting members

Members may be recruited from :—

(a) Organised Catholic associations in parishes or schools; e.g. Sodalities, Youth organisations, St Vincent de Paul's societies, etc. Thus the Social Study Club will be a *section* of the organisation (e.g. Sodality) to which members belong. Once the Club has been established it may admit, as its members, persons who do not belong to other organised Catholic associations.

(b) Among persons who do not belong to any organised Catholic association. In this case the organisers of the Club study the educational level, the social interest, zeal and social outlook of would-be members : to secure the right type of members, personal contact between the organiser and the would-be members is of immense help.

2. Organizing

(a) The *number of members* in each study club. Each study group should limit the number of its members to 12 or 14. As far as possible members should be grouped according to their occupations, e.g. tram drivers ; tram conductors ; spinners ; weavers ; ricksha pullers ; etc. In schools and convents groups may be formed according to the Standards, or Forms.

(b) The *Officials* of each group. The choice of Officials is most important. In a new study club, the Officials may, in the first instance, be nominated by the Director or Organiser, for a period of six months or a year ; after this period, Officials should be elected by ballot.

(c) Keep as few Officials as possible. e.g. Chairman, Secretary, Treasurer ; either of the last two may, according to circumstances, act as Librarian.

(d) When in a district or parish there are several groups of clubs, a General Secretary may usefully be appointed. His main duty should be to co-ordinate the work of the different groups; supervise the work of individual groups and, once in two or three months, call a joint-meeting of the groups. If necessary, he may be assisted by a General Chairman and Treasurer.

(e) Each group should meet once every week for one hour.

(f) Finance. A small membership fee, e. g. As 4 or 6 a month should be asked of each member.

3. Social Study Club Activity

(i) *Training Organisers* : Its aim is to plan the work of the group and check its progress. If a new club is to be set up, the meeting must be convened by the Director or Organiser, and all would-be members must attend. The following are the main points of the agenda :—

- to group members, as far as possible, according to their occupations, or the Standards or Forms in which they study.
- to elect or nominate Officials.
- to fix the day and place of the weekly meetings.
- to draw up the programme of work: a text book or leaflets to be used: the period of study for each subject chosen, six months ? a year ?
- to distribute the work of the group; i.e. each member must know what he or she is expected to do at each meeting: e.g. prepare a paper, or speak or read a report.
- to fix the membership fee : to examine items of income and expenditure.
- to fix the date of the joint-meeting (if there are other study groups in the area).

(ii) *Intellectual Training*. Aim : to teach members the principles and application of the Church's Social Doctrine. Hence, the Secretary, or another member, appointed before,

will read and explain the point studied taken from the textbook or leaflet. Two members may share this work, 15 minutes should be left for discussions led by the Chairman.

(iii) *Training Writers.* Aim: to train members to WRITE clearly and correctly on Catholic social doctrine. Hence, two or more members, appointed before, will read a paper to last about 8 minutes, on a point of doctrine already studied, and attempt to make practical applications. 15 minutes should be reserved for criticism and questions.

(iv) *Training Public Speakers.* Aim: to train members to SPEAK on points of Catholic Social doctrine. Hence, unless the meeting is given to a debate, two or more members, appointed before, must give a VERBAL exposition of about 8 minutes on a point of doctrine already studied. 15 minutes for criticism and questions.

(v) *Field Work.* "Field work" denotes a personal enquiry made by members into some social problem: e.g. slums; factory or office conditions, etc. The aim of such meetings is to train members to observe actual social conditions and to seek a reorganisation of such conditions on Catholic principles. Thus, each member will be given some field work related to the subject under study, and then, in turn, two or more members will be expected to prepare a report to be read at a meeting. Field work meetings should be held once in two months.

4. A possible programme of a month's work

1st and 2nd week: Study of Catholic Social Doctrine.

3rd week: Training writers

4th week: Training speakers.

N. B. When the group has functioned for a few weeks, study meetings should alternate with those for training speakers and writers. The last week in every second month should be reserved for Field Work Reports.

5. Text books & Leaflets

"Social Action" will include, with each issue, a series of leaflets, "First Steps in Catholic Social Action," during

this year. This series covers the whole field of General Principles of Catholic Social Doctrine, and each leaflet contains sufficient matter for a month's study group work. Next year, special topics, e.g. wages, labour, etc., will be treated in these leaflets for study group work. Each leaflet gives a reading list.

6. Apostolic Training

The Social Apostolate needs persons endowed with true piety and spirituality. To foster this spiritual life among members, there should be an annual retreat attended by all members, and individual groups should have their own Day of Recollection, at least once every three months.

C. C. C.

BIBLIOGRAPHY

D. V. Nadkarni — *Manual of Meetings*.

Bombay : Local Self-Government Institute,
1950.

H. Frith — *The Chairman's Guide and Secretary's Companion*.

J. O. C. — *Comment Debuter dans un cercle d'études jocistes. — Guide du President — Comité de Section, etc.*

First Steps in Catholic Social Action

1. — THE SOCIAL PROBLEM

SECTION I. — THE MEANING OF WORDS

Like every other science, Catholic social science, has its own vocabulary. We must be quite and clear as to the meaning we attach to certain words which are in current usage, but which, in our notes, have a very particular meaning. Here are some; others will be given and explained as they occur in each discussion:

Society :— this word in our notes merely means, "the whole human family, that is, every member of the human family irrespective of race, nationality, colour, creed or degree of wealth or social rank." A stricter definition of the word may be, "A group of persons sufficiently stable and compact, so as to be able to enjoy a measure of independent collective life with the purpose of pursuing and attaining a common end."

Social :— the word is used in its adjectival sense, that is, "having to do with people living in a group." Thus, when we say, "Man is a social being," we mean that he is so created that he *naturally* lives in the company of his fellow beings. So also do we speak of "*Social conditions*" meaning thereby all those circumstances and happenings in society which follow from the fact of people living and acting with each other in the great human family. These social conditions may be good or evil according as they help or hinder the social well-being of man.

Social Action :— Is "any human activity which aims directly at the removal of the causes of social ills." Consider the social evil of unemployment, true social action, in this case will attempt to remove the causes of unemployment, and not merely alleviate the results of unemployment by a system of doles or ration tickets.

Social Order may mean :—

- (a) The *Ideal Condition* or state of society free from all evil social conditions.
- (b) The *Actual social conditions* in society, independently of the fact as to whether these conditions are good or evil.

Social Relations :—are "connexions and contacts existing between persons due to their life in society." Thus we have contacts between buyer and seller ; worker and employer ; citizen and the State; rich and poor ; etc. etc.

Social Responsibility :—is, "the obligation imposed upon everyone as a member of society to work for the common good of all."

Social Sense :—is "an alert and lively awareness of the needs of society."

SECTION II. — THE SOCIAL PROBLEM

(a) What do we mean by the Social Problem ? A *Problem* denotes a difficulty which requires a solution. A Social Problem is one which concerns society or a group of persons ; when social conditions and relations are such that some people are denied the opportunities necessary to their normal spiritual and temporal development such as, insufficient wages, excessively long hours, bad housing, pauperism — all these are social problems.

(b) What are the causes, in general, of the Social Problem? The Social Problem is often the result of two main causes : moral and economic.

Moral Cause :—i. e. the violation of justice or the denial of some right, e.g. insufficient wages (when the business can pay a sufficient wage) ; exploiting the workers by excessively long hours or harmful working conditions ; the denial of the right to worship God or to property by the State.

Economic Causes :—i.e. inefficient management of business or industry and a wasteful use of the labour and raw materials of the country, e.g. badly managed factories and business ; an unproductive employment of labour ; lack of foresight in estimating the demand of the market, etc. etc.

N.B.—Economics is the study of the disposal of scarce means (e.g. labour, raw materials, etc.) to definite ends. It is also called The Science of Wealth, when by "wealth" we mean everything which satisfies some human want and which can be transferred.

SECTION III. — CATHOLICS AND THE SOCIAL PROBLEM

Why should Catholics be interested in the Social Problem ? Because :— (a) Catholics are commanded by God to love their neighbour and exercise justice. Now the Social Problem is the result,

in great part of a lack of justice and charity, and therefore, the exercise of justice and charity would go a long way in solving our Social Problem.

(b) "present conditions of social and economic life are such as to create for vast multitudes of souls very serious obstacles in the pursuit of the one thing necessary, their eternal salvation." So writes Pope Pius XI in *Quadragesimo Anno*, section 130, and everyone knows the moral harm from which people suffer due to living in slums, being unemployed, receiving insufficient wages and from many other social ills.

(c) The Holy See earnestly appeals to all Catholics to join the social apostolate and help in the improvement of social conditions.

SECTION IV. — SOLVING THE SOCIAL PROBLEM

First Step. Before we begin our work of social reconstruction we must know what social conditions *ought to be*. In other words, we must have clearly stamped in our minds the ideal Society, the Ideal Social Conditions which we wish to see on earth. This "Ideal," of course, depends on our view of Man and Society; thus if we consider man as being merely a kind of superanimal, then our Ideal will be suited to the needs of a superanimal. So also, the Communist's Ideal of Society will be far different from that of the Catholic, precisely because he takes a different view from the Catholic of man and society.

We must, therefore, have a deep, clear and thorough knowledge of the Ideal Christian Society, and this we can acquire chiefly, from the Social Encyclicals.

Second Step. In order to correct social ills and reconstruct society according to our Catholic Ideal, we must know what *are* the social ills and disorders in our modern world, on what principles society today is founded and how far these principles are from the Catholic Ideal. This requires a close study of society and social conditions as *they are today*: that is to say, we must study and examine the spirit and method of our business and industrial world, of the administration of States and the principles of Governments. In other words, we require some knowledge of economics and politics. This knowledge of social conditions as they are to day, may be furthered by field work, that is, by visiting factories, study areas and institutions of the country.

Third Step. Once we have grasped the leading principles upon which our Ideal Catholic Society is founded, and we have studied,

in the light of this ideal, the present social disorders, we must go into ACTION. Social Action is much more effective when it is the result of collective action, that is, of a group or groups of people working together to remove the causes of social ills. Thus, the social workers of a locality may, by gathering facts, by raising public opinion and by petitioning the civil authority, help to remove the blot of slums which stains so many of our big cities.

N.B. The Catholic social worker must remember that despite all efforts to solve the social problem, he will be successful only to a degree. That is to say, the most serious social ills and social conditions may be remedied and improved. This is a great deal but the social worker cannot go beyond this. Catholic Social Action in fact, does not aim at making the earth a paradise or at trying to bring down heaven on earth, for as Pope Leo XIII tells us, "to suffer and to endure is the lot of humanity," yet, Catholic Social Action by spreading in society more justice and more charity can improve social conditions and give man that measure of temporal happiness and wealth provided for in God's plan.

Reading :—

- E. 2. *Rerum Novarum* (R. N.) paras : 1 to 4.
- E. 9. *Quadragesimo Anno* (Q.A.) paras: 1 to 9; 25; 79; 99 to 145.
- E. 14. *Divini Redemptoris* (D. R.) paras : 25 to 34.
- Progressive Course of Catholic Social Action (P.C.C.S.A..) pp. 1 to 6.

Exercises and Field Work :—

1. Mention any social problems which exist in your town or district.
2. Draw an outline map of your district and mark in it :
(a) Factories. (b) Large shops. (c) Slum areas.
3. Explain why Catholics should be interested in the Social Problem.
4. Why is it difficult for a person living in a slum to develop his spiritual life ?
5. Pick out the passages in *Rerum Novarum* and *Quadragesimo Anno*, in which Pope Leo XIII and Pius XI treat of the Church and the Social Problem.

C. C. C.

First Steps in C. S. A.

2.—THE CHRISTIAN AND MATERIALISTIC SOLUTIONS

SECTION I.—FUNDAMENTAL DIFFERENCES

Broadly speaking there are two main views upon which modern social theories are built up. The one which looks upon man and human society as destined to mere temporal happiness, and the other which holds that man and human society as destined to a supernatural end and supernatural happiness. The social reformer of the first school will, therefore, naturally tend to build up social conditions which will cater for man's body alone and for his temporal welfare, while the social reformer of the second school will insist on establishing social conditions which will further man's temporal welfare as well as his eternal well being.

This fundamental difference between social theories gives us a broad working distinction between the principal solutions of the social problem today; hence we have:—

(a) Solutions which take an incomplete view of man and human nature, and therefore, cater for the temporal welfare of man's body alone. Such solutions are usually known as Materialistic, because the solution proposed is based on the assumption, (explicit or implicit) that man has no spiritual soul and earthly happiness is the only end of the human being. There are many brands of this Materialistic solution, and the most common are Liberalism, Socialism, Communism and Fascism.

(b) Solutions which take a complete view of man and human nature—that is, man is here considered as having a body and a spiritual soul—and therefore, cater for the temporal and spiritual welfare of man. This is the Christian solution of the social problem. Briefly,

therefore, the two main solutions may be thus compared:—

The Materialistic solution which is incomplete since it attempts to cater for the welfare of man's body alone. The Christian solution which is full and complete since it caters for the welfare of man's body and soul.

SECTION II.—THE CATHOLIC CHURCH AND THE SOCIAL PROBLEM

(a) Why is the Catholic Church interested in the Social Problem? The Social Problem as we have learnt has its roots in moral causes, and since the Church is directly concerned with all matters related to the moral law she as Pius XI tells us, "can never relinquish her God-given task of interposing her authority, not indeed, in matters of technique, for which she has neither the equipment nor the mission, but in all matters that fall under the moral law." (Read *Quadragesimo Anno*, para 41). Thus while Holy Church will never attempt to lay down the best technique for the production, say, of motor-cars, she may, and indeed must insist that workers in such factories are treated with justice and enjoy the full exercise of all their human rights.

(b) What is the Social Apostolate? It is a particular form of Catholic Action, "inasmuch as its object is to spread the Kingdom of Jesus Christ not only among individuals, but also in families and in society." (Pius XI, *Atheistic Communism*, para, 64). In other words, the social Apostolate is the employment of Catholic social principles and practice in the work of social action.

The urgent need of the social apostolate today is gathered from the words of Our Holy Father Pope Pius XI who tells us that modern social and economic conditions are such as to create very serious obstacles to the

pursuit of man's spiritual welfare for the vast majority of souls (Read *Quadragesimo Anno*, para: 130). Moreover, from our won experience we know the grave moral dangers which result from such social evils as slums, over-crowding, and evil conditions in factories and offices. Now, the Social Apostolate tends directly to eliminate such social evils and reconstruct society on sound Catholic principles. It is, therefore, the most modern type of apostolate and one which is most urgent.

Since the Social Apostolate is directly connected with the welfare of souls, through the improvement of material conditions of life, it demands of each Catholic social worker a high level of spiritual life. Hence the Holy See constantly reminds all who join the rank of Social Apostolate of the necessity of annual retreats and days of monthly recollections so that their labours may be truly fruitful.

The Social Doctrine of Holy Church may be found in the works of many Catholic writers, but we have the most authentic teaching in the Social Encyclicals. A Social Encyclical is a Papal document usually in the form of a long letter addressed to patriarchs, primates, archbishops and bishops of the Catholic Church, and which treats of all aspects of social reconstruction. The first two words of the official Latin text of the encyclical usually makes up the title of the document, e.g., *Rerum Novarum*. The best way to study an encyclical is to place it in its historical background, thus, if we are studying *Rerum Novarum*, we should begin by reading something about the industrial and economic conditions of the 19th century, and carefully note how Pope Leo XIII comments upon these conditions.

Reading—

Rerum Novarum: paras, 13-18; 19: 20-25; 39-45.

Quadragesimo Anno: paras, 8; 11; 41-43.

The State Pp. 1-13.

A Progressive Course of Catholic Social Action:
Pp. 24-27.

Exercises and Field Work—

- (1) What is the Materialistic Solution of the social problem? How does it differ from the Catholic Solution?
- (2) Explain why Holy Church is interested in the Social Problem.
- (3) Give reasons why our Catholic should join the Social Apostolate.
- (4) Make a list of the important Social Encyclicals of Pope Leo XIII and Pope Pius XI.
- (5) From the Encyclical *Divini Redemptoris* summarise what Pope Pius XI says about the Social Apostolate.
- (6) Draw up a list of the types of factories, or large shops in your locality.

C. C. C.

First Steps in C. S. A.

3.—FOUNDATIONS OF THE CATHOLIC SOLUTION

SECTION I.—OUR GREAT TRUTHS

The Catholic social worker is fortunate in that his Faith gives him certain great Truths upon which the work of social reconstruction must be founded. These great Truths are sometimes compared to a searchlight in whose beams the social reformer must work, and by the aid of whose light he can pierce the dark and evil corners of social disorder. These Great Truths are : —

(a) The existence of God and His absolute dominion over man and society.

(b) Man's creation by God, man's immortal soul and supernatural destiny. On this great Truth is based the Catholic belief of the Fatherhood of God and its consequence, the Brotherhood of Man, or the spiritual unity of the human race.

Therefore, being given these two Great Truths, the Catholic social worker cannot accept any social theory (e. g. Communism), or any set of social conditions (e.g. such as tend to cater for man's body alone) which leads directly or indirectly to the denial of God or man's supernatural destiny. On the other hand, in the light of these two Great Truths the Catholic social worker will avoid the risk of trying to bring heaven down on earth, or of working for the improvement of material conditions merely for the sake of such conditions.

SECTION II.—MAN AND SOCIETY

(a) *Human Rights*

The life of Robinson Crusoe living away on his lonely island and out of contact with his fellow men is not the

natural and ordinary way in which men live. In fact, from our own experience we know that man requires the help and labour of many fellow workers in order to satisfy his most common wants. Thus, before a loaf of bread is served on the table, numberless people, farmers, miners, mill workers, transport workers and others have all given their share of work in order to produce that loaf of bread! From this we gather that by nature man is a social being. God has so made him that he must dwell and live in the company of his fellow beings in order to obtain all he needs for his temporal and spiritual development.

Now since God has destined man to live in society, it is natural to expect that God has given man the means to lead such a life. These means are known as RIGHTS. A RIGHT is a moral force or power which entitles a person to have something or do something freely. Such rights are due to human nature and are, therefore, known as "Natural Rights." The most important rights bestowed upon man by God are :—

(i) The right to life.

(ii) The right to obtain the necessary means of existence. Now for the vast majority of men, the necessary means of existence, can be obtained only by spending their wages (the price of their labour). Everyone, therefore, has a right to a just living wage.

(iii) The right to practise religion, i.e. man's first duty is the worship of God.

(iv) The right of association, i.e., to form small groups, such as, Trade Unions, Employers' Federations, etc.

(v) The right to possess and use property.

(vi) The right to marriage and its natural use.

(b) Human Duties

To every right there is a corresponding duty; thus while the worker has a right to a just living wage, he

has a strict duty and serious obligation to fulfil an honest day's work according to his contract.

Moreover, since man is a social being, all these rights have their social aspect: thus, while the right to property directly benefits the owner of property, the right may not be exercised in a manner which is harmful to others in society; e.g., if I own a factory I may not manage it in such a way that workers are underpaid and forced to work in unhealthy conditions.

(c) *Law and Authority*

Man, as we have seen, is a social being and he needs the united effort of his fellow men for his temporal and spiritual development while he himself must contribute towards the common welfare. Now this contribution of each and every member of the great human family towards the common welfare cannot be obtained unless, there is, as we say, "someone in command," directing, guiding and planning the united effort of all members in the great human family. This directing or commanding power is known as "authority," and so necessary is it, that the whole aim and purposes of society, which is man's temporal and spiritual welfare, cannot be obtained unless some kind of authority exists in society. Authority is natural to society, for without it society cannot achieve its end. Hence, Pope Leo XIII tells us, "this authority, no less than society itself, has its source in nature and has, consequently, God for its author."

In society we usually find authority vested in someone or some persons. It is the source of Law which itself is really a guide helping us the same time preventing us from doing anything harmful to the well being of all.

Since God is the fountain-head of Law, man-made laws may not violate God's claims on man and society, and God-given rights to man. Thus, no authority (e.g., the State or

Govt.) may, in justice, forbid the worship of God, or deny man the right to property.

Reading

Rerum Novarum : paras : 5 - 7 ; 34.

Quadragesimo Anno : paras : 44 - 48 ; 69.

Divini Redemptoris : paras : 27 - 30.

Progressive Course of Cath. Social Action, pp. 32 - 42.

Primer of Moral Philosophy, Part III.

Exercises and Field Work

1. What guiding Truths has the Catholic in solving the Social Problem ? Explain their importance.
2. What means has God given man to live in society ?
3. Summarize what is found in Rerum Novarum and Quadragesimo Anno about : (a) The rights of the Worker. (b) The right to property.
4. Mention three social evils in your district or town and explain what particular rights are denied by these evils.
5. Make a list of the types of shops (e.g., cabinet-makers, motor repair etc.,) in any main road in your district or town.

First Steps in C. S. A.

4.—THE SOCIAL ENCYCLICALS

We shall, in this discussion, examine the highest and most valuable document every Catholic social worker should be acquainted with, so as to make his work really fruitful—the Social Encyclical.

1.—WHAT IS A SOCIAL "ENCYCICAL"?

The name "Encyclical" is almost exclusively used to denote a document issued by the Holy See. It differs in certain aspects from Papal Bulls and Briefs. These Encyclicals written in Latin, are in the form of a letter usually addressed to the higher clergy, the ordinary clergy and the Faithful of the Catholic World. Sometimes such documents may be addressed to the clergy and people of a particular country, but during the last hundred years, the most important social encyclicals have been addressed to the whole world. An encyclical usually bears an "Official Title" in the vernacular into which it is translated, e.g., *The Social Order*, but it is more usually referred to by the first two words of the Latin text, e.g., *Quadragesimo Anno*.

A Social Encyclical is a Papal document dealing with the moral problems which are closely connected with man's activities in his economic, political and social life.

2.—WHAT IS THE AIM OF A SOCIAL ENCYCICAL?

It is important to remember that social encyclicals do not attempt to teach us economics or politics. They aim at teaching, and trying to enforce respect for the moral law especially when man attempts to satisfy his need for food, clothing, shelter, transport, etc., and when man engages in the administration of the State. Hence, the manager, say of a firm manufacturing motor cars, will find nothing in the

social encyclicals which will teach him the best methods for making motor cars, but if in the production of his cars, the manager disregards the rights of his workers to a living wage or to good healthy conditions in the factories of the firm, then he will find much food for thought in the social encyclicals, and especially in *Rerum Novarum* and *Quadragesimo Anno* so also, the social encyclicals do not pretend to teach men how to manage elections, or how taxes should be collected but if in the administration of the State, those in power disregard the rights of man to freedom of worship, to freedom of association, etc., then the Rulers and law makers of the State will find useful information in Pope Leo XIII's, *The Christian Constitution of States*, and Pope Pius XI's *Quadragesimo Anno*. In this way, it happens that besides directly teaching and commanding, the Social Encyclical may sometimes be restricted to advising, dissuading, encouraging or censoring.

3.—HOW SHOULD WE ACCEPT THESE DOCUMENTS ?

We Catholics should receive these pronouncements of the Holy Father with filial submission and deep loyalty. We should try to understand these encyclicals and carefully follow the directives of the Holy Father. Many reasons move us to accept these documents with filial respect, esteem and affection: they contain the teaching of Holy Church on social matters; they recall many a truth which has been defined *ex cathedra*; they illustrate the practical results which follow from the application of these truths to actual life; they contain valuable arguments drawn from reason and experience; and lastly, they are the pronouncements of him to whom God has given the mission to govern His Church, and God has definitely promised the Holy Father every divine assistance for the carrying out of that mission.

Non-Catholics will welcome the fact that the Popes spare no pains in the composition of these encyclicals. The eminent wisdom of long experience and their very Office

permit the writers of these encyclicals to acquire a very intimate understanding of the needs of peoples all over the world. While they themselves make a deep and careful study of the subjects on which they write, they also enjoy the opinions of experts and specialists. Above all, they spend long hours in prayer and meditation before giving the world these documents which are to help man in some of the most difficult circumstances of his life.

4.—HOW TO STUDY A SOCIAL ENCYCLICAL

Because each encyclical treats of problems at a particular time and period of the history of the world, we must begin our study by reading something of the social teachings and industrial conditions at the time when the encyclical was written. Thus, if we wish to study *Rerum Novarum*, we shall understand it more easily and all the better, if we first study something about the economic doctrine and industrial conditions of the world when that encyclical was written, that is, of the nineteenth century.

Next, we must make ourselves quite familiar with the text of the encyclical: e.g., in *Rerum Novarum*, study the general plan; note carefully the social problems with their causes; observe the true and false remedies mentioned in the Encyclical and lastly, carefully study the true principles upon which the Holy Father bases the true solution.

A very useful exercise consists in making a list of the different subjects treated in the encyclical, e.g., the Church's authority in social matters; the nature of the social problem; private property; trade unions; human labour; wages, etc., and then studying the principles which bear upon each of these subjects. We can now make a practical application of these principles to the actual social problems we meet with down our own street, in our office or factory. This is how the eternal truths contained in the social encyclicals can help us to solve our own social problems. No class of social doctrine need ever be dry and uninteresting if this method is followed out.

C. C. C.

Reading :—

Rerum Novarum (R.N.) paras : 1-4.

Quadragesimo Anno (Q.A.) paras : 1-9 ; 25 ; 79.

Exercises and Field Work :—

1. Make a list of the chief social encyclicals of Popes Leo XIII and Pius XI.
2. What are the characteristics of human labour mentioned in *Rerum Novarum* ?
3. What does Pius XI teach about the Church and the social question in *Quadragesimo Anno* ?

N.B.— Readers are reminded of the following books and pamphlets as aids to these discussions :—

Leo XIII, The Condition of the Working Class

(Rerum Novarum) C. T. S. As. 4

Pius XI, The Social Order Social Reconstruction

(Quadragesimo Anno) As. 6

Atheistic Communism (Divini Redemptoris) As. 4

C. C. Clump, s.j., A Progressive Course of Catholic Action, (new edition, Ranchi, Catholic Press) As. 8

The Economic and Political Life of Man. (The Examiner Press, Meadows St., Bombay)

Leys, M. D. R. An Introduction to Political Economy. (The Examiner Press, Meadows St., Bombay) As. 10

A Symposium on Social Order. Nine contributors ; over 200 pp.—at C.T.S. Office, Wrapper Re. 1/- Calico

Rs. 1/8

De Nobili Press, Madurai.

First Steps in Catholic Social Action

5. — THE TWOFOLD AIM OF CATHOLIC SOCIAL ACTION

SECTION I. — THE MEANING OF SOME WORDS

Social :— i.e. having to do with, or belonging to, people living in a group. Thus, we speak of 'man's social life' meaning thereby the life man leads, *as a member of the great human family*.

Social Function :— when this expression is used of a person, it merely means the duty or service which man performs as a member of the great human family or society. We also speak of the "social function" of money or of private property, and then we mean the usefulness of benefit which money or private property, confers not only on the man who possesses it, but on all who live in society.

Social Institution :—i.e. an organisation, or a group or body of persons which belongs to society, and which is established for some particular purpose common to all the members of the organisation or group. Thus, a school is a social institution, and when we consider its special purpose, we find that it is, at the same time, an 'educational institution': so also, a workshop or factory is a social industrial institution. Now if we consider human society as a living organism (e.g. the human body), then these social institutions are to the whole human society, what the small human organisms within the human body are to the whole human body. Hence sometimes, the expression "social institutions" is interchanged with the expression "social organisms."

SECTION II. — SOCIAL LIFE IS LIKE A LIVING ORGANISM

In Q. A. para. 78, Pope Pius XI warns us of the serious social evils which follow from the fact that today, "Social life has entirely lost its organic form." That is to say, that just as the whole human body, a living organism, is made up of different smaller organisms within the human body (e.g., the heart, lungs, etc.), so also man's life in society is made up of different small social organisms (e.g. the

Family, the Church, etc.). Moreover, just as the health of the whole human body depends on the health and perfect working of its several small organisms, so also, the health or prosperity of the entire human society depends on the health and perfect working of each small social organism or social institution.

Among the various social organisms or institution which go to make up man's social life, the most important ones are : *the Family, the Church and the State*. The other social institutions fall into two main classes : (a) *Economic institutions* which come into existence with the growth of man's economic life (i.e. the business of satisfying man's need of food, shelter, etc.), such are associations of traders, workers and so on. (b) *Political institutions* which grow out of man's political life (i.e. the business of State administration), such are Government and municipal bodies, political parties, and so on.

Now just as a good doctor, wishing to cure a sick person, carefully examines every organism to remedy what may be defective, so also the social worker trying to restore a right order in society, must carefully test every social organism or institution to discover where lies the cause of social disorder.

SECTION III. — TWO-FOLD REFORM

NEEDED TO CURE SOCIAL ILLS

In Q. A. para. 77 Pius XI tells us that the reconstruction of the social order depends upon "the reform of social institutions and the improvement of conduct." It is important for us social workers to remember this teaching of the Holy Father. In fact, as we have seen in a former discussion (read Lesson 1), social disorder may be caused, by a defective economic organisation (e.g. a badly managed industry or firm), or, a defective political organisation (e.g. a legislative body which denies some rights to some class of persons), or, a disregard of the moral law. (e.g. when employers disregards the right of workers to a sufficient wage). Hence, it follows, as Pius XI tells us, our Social Action must be directed :

Firstly, against faulty and defective social institutions whether these be economic or political. Because just as the most perfect skill of an engine driver will be useless to prevent an accident, unless his locomotive is free from all defects and faults, so also, the most honest people in a social institution (e.g. and industry or firm) will fail to prevent social disorder, unless that institution is

well ordered and managed. Now, in our world today, there are several social institutions which are defective and faulty, for the following main reasons :—

(a) they tend to overstep the limits of their right purpose, and so take over duties which really belong to other social institutions ; e.g. the State which occupies itself with the business of buying and selling in the country, and thus takes over an office which correctly belongs to an economic organisation and not to the State ; or again, when the State takes over the whole education of children, which is a duty rightly belonging to the family.

(b) they tend to make people selfish and lose all sense of responsibility for the welfare of human society ; e.g. large associations of firms and industries, which tend to make their shareholders lose their sense of responsibility for the welfare of their workers and for those who buy their products. Such large associations are known as Capitalist Combines and we shall study them in another discussion.

(c) they are built up on wrong or harmful social doctrine or teaching ; e.g. the teaching of those who believe that the rights of man and of the family are obtained from the State and not from God. In this case, all social institutions and the people in them will be sacrificed to the State.

Secondly, towards the improvement of the moral conduct of all in society. Just as the most perfectly built locomotive will never run well, unless the driver knows and applies all the rules for the driving of his machine, so also the most perfectly arranged and ordered social institution will never help to establish a good social order, unless the people engaged in that social institution (e.g. industrial, educational, etc.), know and respect the moral rules made by the Creator for the perfect running of all human institutions. In other words, the mere framework of an institution is not sufficient to establish a sound social order. In addition to that framework it is essential to have right moral conduct observed by all engaged in social institutions. How often has human experience not proved that the most perfect rules and arrangements *on paper*, to give workers a fair deal, have failed in practice because those who administer these rules are wanting in good moral conduct ?

Many people, and chiefly those who call themselves Socialists forget this important moral factor in social reconstruction, and they

merely content themselves with trying to improve the social framework alone. Catholic Social Action, on the other hand, aims at reforming both the social framework, (that is, removing the defects in the rules and methods employed to build up social institutions), and at the same time, the moral conduct of people in the great human family.

C. C. C.

Reading :—

Rerum Novarum (R.N.) Paras : 18-25.

Quadragesimo Anno (Q. A.) Paras : 76-79 ; 127-129.

Progressive Course of Catholic Social Action, (PCCSA) pp. 2, 3, 19-27.

Primer of Moral Philosophy, pp. 87-116.

Exercise and Field Work :—

1. What do you understand by a "social institution ?" Give three examples.
2. Mention some social institution found : (a) down your street. (b) in your town or district.
3. Would you consider a Bank to be a Social institution ? Give reasons for your answers.
4. Is there a Socialist Party in India ? Who are its leaders ?

First Steps in C. S. A.

6. SOCIAL INSTITUTIONS

I. — THE FAMILY

SECTION I. — MEANINGS OF WORDS

Family.—is "a true society, governed by an authority peculiar to itself, that is to say, by the authority, of the father". (R.N. para : 10).

Marriage.— is a divine institution, of Sacramental dignity, of a perpetual stable conjugal union of a particular man and woman, arising from the free consent of the spouses, and among the blessings of marriage the child holds the first place. (Pius XI, *Christian Marriage*).

Standard of Living.—is the special scale of preferences or likes which a person, or a group of persons, has with respect to the material needs of food, clothing, housing and so on. This scale of preferences is largely the outcome of people's customs, habits, manner of living and education.

N.B..—Read again the meanings of words in Discussion 7.

SECTION II. — MARRIAGE THE FOUNDATION OF THE FAMILY

"The family and human society" writes Pope Leo XIII, in his encyclical *Christian Marriage*, "at large spring from marriage". The Catholic view of marriage confers benefits not only on those who enter the state of matrimony, but also on the whole of society. This is the social value of the Catholic doctrine on marriage. To begin with, marriage was instituted or ordained by God as the means for the increase and expansion of the human race; further since the members of the great human family during a long period of their lives (i.e., the period of childhood) are in need of special care and attention in order to be useful members of society, the chief blessings of the Sacrament

of Matrimony (i.e., the child, conjugal fidelity and the lasting union of husband and wife) secure to these young people that care and education which help to build good and useful members of society. In fact the vows or blessings of matrimony not only confer benefits on the married parties, but through the family flow into the broad stream of human society, carrying with them powerful factors for the building of a just and peaceful social order. Thus, the offspring, conjugal fidelity and the lasting conjugal union knit and cement strongly together husband and wife, setting up in the home an atmosphere of deep love, mutual help to face the difficulties in common and a loving watchfulness over the children. In this way, the very foundations upon which society is established are strengthened and secured. In fact, the faithful husband and wife who never flinch before the hard and serious tasks imposed upon them by their marriage vows are, in truth, the heroic silent social workers guarding, defending and removing the causes of social disorder at the very heart of society — the family.

SECTION III. — THE FAMILY IS THE CORNERSTONE OF SOCIAL LIFE

Describing the Family in R.N., para : 9, Pope Leo XIII says, it is "the society of a man's house — a society very small, one must admit, but none the less a true society, and one older than the State". It is a matter of history that the Family is the oldest of social institutions and one which existed long before the State came into existence. Even today, among primitive peoples while well established families exist, there is little among such peoples of any organization which resembles the State.

As we have seen in Section I, the chief blessings of marriage (i.e., the child, conjugal faithfulness and its lasting union) secure to the whole of society the usefulness of marriage. From marriage are born the members of the human race. In the Family, and more especially in large

families, these young members of society receive their first lessons and training which fit them as useful members of the great human family. That is to say, in the well-ordered Family, children develop and learn those social virtues of obedience, respect for authority, unselfishness, tolerance and mutual help upon which a peaceful social order is built. Experience has amply proved that without this early home and family training, which no other social institution can successfully take over, the members of the great human family degenerate into a savage horde. How many social evils which afflict society today, may be traced back to the sad want of a well-ordered and disciplined home and family life !

That great social worker, *Bishop Wilhelm Emmanuel von Ketteler* (1811-1877) of Mainz, Germany, rightly insisted that the Family is "the foundation of society". Holy Church has always championed the cause of the Family, whether against State laws harmful to the Family, or against evil and immoral practices which tend to violate the health and sanctity of the Family.

Thus, Holy Church defends the right of the illpaid worker as much in the name of justice, as in the name of the Family. In her wisdom, and from human experience, she knows that no married woman, the mother of a Family, can at the same time, fulfil the duties of a good office or factory worker and the sacred duties of wife and mother. The place of the mother is at home, where her children need her care and affection to teach them those Christian virtues which make society prosperous and happy.

C. C. C.

Supplement to 'Social Action'

Reading.

Pope Leo XIII. *Christian Marriage*, paras : 1-6.

R. N., paras : 9-11.

Pope Pius XI. *Christian Marriage*, paras : 1-10.

Progressive course of Catholic Social Action pp. 20-22.

Exercises and Field Work.

1. Explain the social value of the Catholic teaching on :—
(a) Marriage. (b) The Family.
2. Explain how virtues which make for peace in society can be learnt in a well-ordered family.
3. Down your own street, find out : (a) the number of children who attend school. (b) the number, below 14 years of age, who already are at work.
4. Mention some other great Catholic Social Workers like Bishop von Ketteler.

First Steps in C. S. A.

7. SOCIAL INSTITUTIONS

I. THE FAMILY (Contd.)

SECTION I. — MEANINGS OF WORDS

Organic Life of Society :—i.e. the life of mutual help and inter-dependence between members of society, who belong to various small social institutions within the great human family, e.g., the Family, the State, economic organisations and so on.

Socialism :—i.e. a system of State administration characterised by the attempt to put the State in complete charge of industry and share out its product more equally. There are various degrees of Socialism, from absolute State control of every department of man's life to Moderate Socialism which aims at the control of only the economic life of man.

Totalitarianism :—v. g. an extreme form of Socialism which aims at the control of man's whole, or "total" life. Both Fascist and Communist States are Totalitarian States.

N.B.—Read again the meanings of words in Discussion.

SECTION II. — THE RIGHTS AND DUTIES OF THE FAMILY

The rights and duties of the Family follow from the very simple fact that the Family is a natural and essential part of the whole human society. "Natural", that is, the Creator of man and society has so made human society that it cannot obtain its true purpose or end (which is the welfare of all men) without that small yet all-important social institution,—the Family. In fact, the whole human race is made up of families, both small and large, and therefore, the welfare of the whole human race really means the welfare of these families. It follows, therefore, that the Family has rights (i.e. moral claims) independently of all other social institutions, and which are God-given for the direct purpose of the good of the Family. That these rights do not come from the State is simply proved from the fact that the Family is older than the State, and "consequently it has rights and duties," says Pope Leo XIII, in R. N. "peculiar to itself which are quite independent of the State."

The chief rights and duties, in general, of the Family are:—

(a) Those which it enjoys as a social institution: e.g., the Family has a right to a just share of the material wealth (i.e. food,

clothing, shelter, etc.) of society, this means that the economic organisation of the country must, in justice, give the head of the Family a living wage to keep the whole family in reasonable comfort. So also, the Family has the right to educate its children in keeping with man's last end and subject to the natural and divine law, and though the State may help for special purposes, it may not, in justice deny this right to the Family.

On the other hand, the Family has the duty of using its rights in such a manner that it helps the good and prosperity of all men in society. This means that human society has the right to claim of every family the proper moral care of the home and of every member of the Family, so that society as a whole may benefit from a well ordered and well disciplined Family.

(b) Rights and duties which members of a Family enjoy :—

As individual persons : they enjoy all those rights and duties we examined in a former discussion in Lesson 3.

As members of a Family : Husband and wife have mutual rights and duties which spring from their marriage vows. One of the most serious and important duties of parents is the Christian education of their children, and the duty to keep a Catholic atmosphere in their homes. Children, during their years of dependence on their parents, have the right to all they need for their material and spiritual welfare ; they, in turn, have the duty of obeying their parents and showing them filial love and esteem.

SECTION III. — THE ATTACK ON THE FAMILY

As we have seen in Discussion 7, Pius XI tells us that a two-fold reform (i.e. of the manner in which social institutions are built up, and of moral conduct) is necessary to meet the two-fold attack upon social institutions in modern society. This need of a two-fold reform is easily understood, when we examine the two-fold attack made upon the Family. This attack has, in many instances, destroyed or is tending to destroy the place the Family occupies in human society. It is made on two fronts :—

Firstly, on the external front, or from outside. This attack is launched from a double source : (i) From the political organisation of the Totalitarian State, which seeks to absorb the Family, destroy its God-given rights and thereby spoil the organic form of social life. The supporters of the Totalitarian State fight for an over-all State control of the Family, so that every member of the Family will be forced to place the good and interests of the State before the good of the Family. This measure of State control varies in different countries. One extreme is the Soviet Union which by law

controls every department of human life ; at the other extreme is the Moderate Socialistic State which tries to restrict State control only to man's economic life (i.e. the business of producing, selling and exchanging goods and services). Yet, even in the Moderate Socialistic State and in those countries in which the people have some share in the Government by voting for people in Government there is a tendency to suppress more and more the rights of the Family, especially in the matter of education. (ii) From anti-social economic organisations which attack the Family by denying to the head of the Family a sufficient wage and thereby making it impossible for the Family to enjoy its rights and live in moderate comfort.

The reform needed to meet this double attack on the Family must be carried out by placing before the people the rights of the Family both in the State and in man's economic life. The Catholic social worker must reveal the snare and danger of an over-all State control (which are hidden in an attractive way by promising "paradise" as a result of State control), by pointing out that such control is wrong because: (a) it makes the Government overstep its duty. (b) it leads to the suppression of the rights of the Family. A useful method for meeting this attack would be the careful study of any "Social Plan" or "Manifesto" put forward by social reformers for the improvement of society, and then pointing out the benefit or harm done to the Family in the plan or manifesto.

Secondly, on the home front, or from within. This attack on the Family is launched by those who through immoral practices or conduct bringing about the destruction of the home and family from within. Thus, those who are unfaithful to their marriage vows ; who teach and practise divorce with re-marriage while both partners are alive, are really fifth columnists working from within for the destruction of the Family.

Again, there are certain common practices, which though not immoral in themselves, yet tend to weaken the home and family life. The chief ones are, perhaps :—

(a) The gainful occupation of mothers of families away from their homes.

The fact of so many mothers of families working for wages away from their homes, is so common and widespread today that we have come to take as normal something which is really quite abnormal. To be sure, in certain cases the mother of a family is forced to work to supplement the insufficient wages of the husband. Yet, in how many cases will the honest Catholic conscience admit this as being true ? How often does it not happen that a mother

goes out to work, leaving her children to the care of a school or to servants, not because wages of the husband are insufficient, but because she prefers the distractions of the office or factory to the hard task of training and educating her children; or, may be, she has "acquired the habit" of work in the office or factory before marriage?

(b) An exaggerated standard of living. While it must be admitted that in certain cases the income of the head of the family is insufficient, yet, in many cases this insufficiency is due not to the smallness of the income, but to the exaggerated and high standard of living of the family. In fact, once man's primary needs, of food, clothing and shelter are satisfied, then the Christian rules of thrift and frugal living must come into play to regulate the Standard of Living. When the Holy Father speaks about the living wage, he is always very careful to cite as an example the "thrifty" or "frugal" or "decent" or "honest" workman, because, as Pope Leo XIII tells us, "It is found by practical experience that many a workman lives poorly and miserably, in spite of shorter hours and higher wages, because of his character being bad and religion having no hold upon him" (On Christian Democracy). In other words, the Standard of Living must be based upon the Christian virtues of temperance, thrift and frugality and not upon excessive indulgence of every kind. Here, indeed, is great scope for the reform of "conduct", which Pius XI tells us is essential for the building of good and better Families and Family Life.

C. C. C.

Reading—

Pius XI : Christian Marriage : Paras : 44-98.
 Christian Education of Youth : Paras : 84-89.
 The Pope Speaks to Mothers, pp. 1-16.
 Clump, C. C. The Economic and Political Life of Man, pp. 214-217 ; 219-223

Exercises and Field Work—

1. Outline the chief duties of the Family.
2. Explain the two-fold attack made upon the Family today.
3. From Q.A., and R.N. find out the mind of Holy Church about the gainful employment of mothers of families.
4. "No married woman should be allowed to work." Debate.
5. How do bad housing and slums tend to destroy Family Life ?

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